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THIS
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LAND

REV. A. J. BINNIE





HIS NATIVE LAND.





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HIS NATIVE LAND.

BY THE

REV. A. J. BINNIE, M.A.,

CURATE OF KENILWORTH, LATE VICAR OF ST. SILAS', LEEDS.



GRIFFITH AND FARRAN,

SUCCESSORS TO NEWBERRY AND HARRIS,

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PREFACE.

MY dear friend, *why* should I write a preface to your book? or, indeed, why should your book need a preface?

Is it not a fact that the preface to a book is seldom read? That prefaces are not wanted for many books will, I think, also be admitted. If, then, I *must* write something, I must defend my own position, and must seek to show, either (1) that this is not one of those 'many books,' and *does* need some prefatory remarks, or (2) that circumstances exist whereby these few introductory words have some sort of warrant or justification. The apology for the book, in short, requires its own apology.

(1) Few who have travelled in the Holy Land do not eagerly read all that has been or is being written about it. And, indeed, those who have not actually visited Palestine are always glad to hear what others have to tell out of their experience and own personal knowledge of it. Nor is it to be wondered at that the believer, ay, and the unbeliever too, should wish to know all that can be known of the land which has

cradled the faith; the former from the desire to deepen his own faith, and to rejoice in his Lord's name being glorified before the world (for in the records of such experiences he sees fresh confirmation to his hope, that the rays of that light which rose upon the Holy Land, and claimed it for its central point, are being more and more diffused throughout the world); the latter from the desire and longing to know *how* to believe. If this is so, there is no need for preface or introduction. The words claim to be heard, and will find hearers.

(2) What, then, are the circumstances which warrant my writing this? That I was for three short weeks a fellow-traveller from Jerusalem to Beyrout, in the spring of the present year (1880), with the writer of the following pages, and can testify to the truth of the records contained in them, is my only title (if title it may be called) to be associated with him in this little book. I cannot say (nor should I be justified in saying) more.

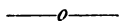
That God may abundantly bless its efforts, and may stir the hearts of its readers to take an interest in, and send substantial support to, the many good works being done in God's name, and by His strength, in that land which is so dear to all God's people,—being done by those whom we saw face to face, and with whom we conferred and had personal fellowship,—is the earnest prayer of the writer's friend,

JOHN MILES MOSS.

LIVERPOOL, November 1880.

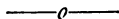


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HIS NATIVE LAND.

INTRODUCTION.

AFTER travelling in Egypt, and going up the Nile as far as the first cataract, we returned to Cairo, and then made our way towards Palestine. We enjoyed our tour on the Nile, and everything was very well managed by Mr. Cook's agent. In Egypt we met many agreeable travelling companions, among them a minister of the Established Church of Scotland and an American clergyman, who often used to make us laugh with his witty and pithy remarks. One day a lady of our party, who was not always satisfied with her surroundings, remarked that a certain island would not be very beautiful if you took away the mountains and the water. 'No, my American friend observed, 'I guess if you take away the land and water from most places there would not be much beauty left.'

Whilst at Cairo we visited Miss Whately's schools. There were about 500 children in attendance. I heard

them read, and I was very pleased with the answers they gave to my questions on the Holy Scriptures. One of the pupil-teachers, who was a convert to Christianity, had been in the schools from four years of age. Before we came away the children sang hymns in English very sweetly. I feel certain there is a great work being carried on in this school, and by Miss Whately herself, who takes missionary tours up the Nile at certain seasons of the year. I can recommend this work to the liberal support of all who take an interest in missionary work. The children seem to like the English language, and my American friend was of the opinion that we should endeavour to teach English all over the world, and through that medium the gospel should be spread. We enjoyed some days at Cairo, as there is much to be seen ; especially we enjoyed a visit to the Boulak Museum, where we saw many Egyptian antiquities. The donkeys at Cairo are very good, and many a good gallop we had there ; but as it is not my intention to write about Egypt, I must hurry on.

How often, even from our earliest years, has a desire sprung up within our hearts that we might one day visit the Holy Land ! This desire has been kindled by the accounts which we have read of the sojourns of Abraham, Isaac, and Jacob ; of the glorious entry of the children of Israel under Joshua, when the walls of Jericho fell down, and of the many victories he obtained whilst he was their commander-

in-chief ; as we have read of the prophets, like Samuel ('the asked of God'), Elijah, and Elisha ; or of kings, as Saul, David, and Solomon. Then, when we have opened the pages of the New Testament, and read of Jesus of Nazareth (very God and very man), and of His disciples, the works they did, the wonders they performed, surely there has oftentimes arisen within us a desire to visit and see with our own eyes those sacred places, where those holy men of old lived ; where the Son of God lived, died, and rose again, when He came in 'the form of a servant, and was made in the likeness of man.'


How few of us are able to gratify this desire ! Therefore I think it only right that those who are so fortunate as to do so should tell those at home of the sights they have seen. This is my object in writing this little book, and I shall be fully repaid for my trouble if some by reading it are brought to study their Bibles with greater interest, and to love more than before their Lord and Saviour, who is so prominently set forth in that Holy Book, and who, when He came upon earth, came forth and lived upon this Holy Land.





CHAPTER I.

JAFFA.

N February 28, 1880, we started from Port Said by the Austrian Lloyds steamer *Apollo*. The night was fine, the sea calm, and over our head the moon gave forth her silvery light. Many tales had we heard concerning the dangerous landing at Jaffa, so our minds were somewhat perplexed and doubtful as to whether we should be able to land if it was rough. When shall we learn the lesson that sufficient for the day is the evil thereof? Our anxieties were needless, for the sea was calm all the way. Early next morning we were on deck, straining our eyes to catch the first sight of land—the Promised Land. God grant that when we are nearing the ‘true Promised Land,’ on the last voyage of this life, we may gaze with the same eagerness, and behold with as great delight the heavenly as we did on that morning the earthly Canaan, and discern on that land not the footprints, but the glorious form of the Son of Man to welcome us unto the Father’s home!

At seven o’clock the steamer cast anchor near the

shore off Joppa, and in a few minutes a crowd of small boats surrounded the steamer, and a noise issued forth from their occupants that was for a time quite deafening and bewildering. Men in different coloured jerseys—on some of which we saw the familiar name of Cook—came on board. Immediately all anxiety and confusion ceased from our troubled brains; we knew we were safe, but gathered still more confidence when a happy-faced, gentlemanly man approached, whose name was Floyd (Cook's agent), and whose hand we grasped as the hand of a dear old friend, trusting that he would prove a dear new friend. We were soon conveyed by boats to the shore, and thence by carriages to the hotel. Can it be possible? Yes, it is true, our feet have touched the land so much desired, and the desire of past years commences to be realized.

After breakfast at the Hotel Jerusalem, we went to see Simon's house, passing through the streets of Jaffa. Jaffa is beautifully situated, overlooking the sea. The word *jafeh* is a word meaning beautiful, which gave its name to Jaffa or Joppa. To the port of Jaffa came the rafts for Solomon's temple, and from that port Jonah embarked on his distant voyage. But why go to see Simon's house? Because we read in the Acts of the Apostles that St. Peter came to Joppa from Lydda, and after that he had healed Tabitha, 'he tarried many days in Joppa with one Simon a tanner,' and on the flat roof of Simon's house, overlooking the waves of the Western Sea, the vision appeared to St.

Peter which foretold the breaking down of the wall of partition, the throwing open of the gates of heaven to all those whom God had made clean.

We soon arrived at the door of the house, which though not the same, is no doubt built on the site of the original house. We went on the roof, and tried to realize that blessed vision, and to thank God that now the kingdom is open to all believers. The house belongs to Mussulmans, and is regarded by them as sacred. A small mosque or praying place is in one of the rooms, which is said by the occupants to commemorate the fact that 'the Lord Jesus here asked God for a meal, and the table came down at once,' a remarkable instance of the vulgar corruption of miracles so common in Mussulman traditions; and in this case, curious as an evident confusion of the Mahometan versions of the feeding of the five thousand, and of the Last Supper, with the vision of St. Peter. Outside the door is a spring of fresh water, such as must always have been needed for purposes of tanning. We let down the leathern bottle, and brought up some water, which we tasted.

After this we visited the missionary of the Church Missionary Society, the Rev. Longman Hall, and found him in a mission-room in the midst of an Arabic service. It was a pleasing sight to witness a native missionary by Mr. Hall's side, preaching the same gospel which St. Peter had preached to Cornelius and his friends. In the afternoon we had an English

service in a schoolroom ; and as Mr. Hall was not very well, I gave a short address from Gen. xlv. 19, and tried to animate those present, fellow-travellers and myself, to greater zeal and interest in missionary work ; that having a Father in heaven, and an Elder Brother at His right hand, we should pray God that the outcome of our journey would be, that we should love our God better, and be inspired with a deeper desire to show forth His love to those who are still in darkness.

We visited Miss Arnot's schools for girls, and heard them sing in Arabic and English. She has 57 girls, all boarders, mostly orphans ; yet I trust not orphans any longer, for Jesus had come to them. Miss Smith, who is helping Miss Arnot, told us that a little girl came to her room at half-past one every day to ask her to talk with her and pray with her. Oh that we might realize more the existence of our great adversary ! Listen to the testimony of this girl, taken from among the heathen : 'The devil says to me, "Why go to Miss Smith's room ? Don't go !" but I will go.'

We visited Mrs. Hay's schools for boys, and also Miss Mangen's Medical Institution, with which we were much interested. The patients seemed so thankful to have a comfortable bed and medical attention. We saw a man who had been tempted to go back to his home, where some men were waiting for him, who beat him, and he escaped and returned here in a fainting state. This was an instance of persecution,

because he had been led to see that his old religion, he being a Moslem, was false.

I was convinced that a good work is going on at Joppa, and pray that the hands of those who are labouring here may be strengthened to labour long for the glory of their Lord.

On Monday, 1st March, we made an early start. The horses were drawn up before the hotel, and we were told that if we did not like the horse which was chosen for us, we must say so, because we could not change it until we got to Jerusalem. I mounted a fiery-looking steed, which I found had been refused by a young lady of our party. I soon found out that the quick discernment of this lady had been correct, for my pony turned out a very troublesome beast to ride, not having been broken in. Notwithstanding, off we started, passing through the orange and lemon groves just outside Jaffa, our dragoman pointing out the traditional place where St. Peter raised Tabitha (Acts ix. 36-41). Leaving this we crossed the plain of Sharon (from שָׂרֹן, level, referring apparently to its freedom from rock and stone). As in days gone by, so now, the chief fame of this plain is its excellence as a pasture land. We noticed Bedouin tents and vast flocks of sheep, the true descendants of the herds fed in Sharon in David's reign under Shitrai the Sharonite (1 Chron. xvii. 29).

Towards mid-day we arrived at ancient Arimathea,

Ramleh (sandy, from the sandy tracts on which it stands). Here we dismounted at the Hotel Frank, where a good lunch was prepared, and we, needing no further preparation, commenced this meal with eagerness. Mr. Floyd, who evidently understood the wishes of the ladies, entreated all the married ladies and gentlemen to go into a separate room for lunch; and as I had the good fortune to be one of this happy company, I took my seat meekly and quietly beside my wife. After being thus refreshed, we took a walk through the hedges of prickly pear to an ancient tower, from the top of which we had a beautiful view, as far as the sea near to Gaza.

Mounting our horses, we rode on. The afternoon was very hot. A lady of our party fell from her horse on account of giddiness, but soon mounted again; and riding on we passed through the Valley of Ajalon, where the moon stood still when Joshua fought against the five kings (Josh. x. 12). We passed Gezer, which Pharaoh gave for a present to his daughter, Solomon's wife. When we were getting rather weary, we saw in the distance, to our great delight, a small encampment of white tents. This was our resting-place for the night. After a ride of twenty-six miles we found our tents very comfortable, and after a good dinner we felt quite at home; but in the night we were somewhat disturbed by the chattering of our guards, and towards morning by the cat-like cries of the jackals.

On Tuesday we made an early start, and rode through a pretty pass over the mountains of Judæa. Passing Kirjath-jearim (city of forests), where the ark rested twenty years (1 Sam. vii. 1, 2), we entered into the territory of Benjamin, and in the distance was pointed out the birth-place of John the Baptist, also Emmaus. These two places reminded us of the beginning and ending of that holy life on earth of that One who came to do 'His Father's business.' Two prominent persons were brought to our notice, the Forerunner and the Master,—the one preaching repentance, the other, having overcome death, preaching the resurrection. Having rested for refreshment under some olive trees, we made our last start for Jerusalem. Our minds were filled with curious musings. Was it possible that in a few minutes Jerusalem would be seen by us mortals, the city of the Great King? While thus pondering, our attention was attracted by our dragoman, who said, 'Jerusalem!' I cannot express in words our feelings. It is a moment never to be forgotten. And in a little we saw the Mount of Olives, and solemnly we rode towards these sacred places, and entered the city by the Jaffa Gate; and the noise of the horses' hoofs on the stones told us that we were indeed at Jerusalem. Soon we found a comfortable room in the Hotel Mediterranean. My friend, the Rev. Mr. Kelk, came to see me, and we went to a prayer-meeting, which I thought a very suitable way of commencing our sojourn in so holy

a city. Then we visited the Church of the Holy Sepulchre. Can this indeed be the place where He was laid? Whether or not this is the exact spot, it was to us that afternoon a most solemn place.

After dinner we found Mr. Kelk's native servant (a handsome fellow he was) waiting to escort us with a lantern to his master's house. Every one must carry a lantern after dark. We spent a very pleasant evening, having the pleasure of meeting the Rev. Mr. Freidlander, who is a converted Jew, and is a missionary to his own people. He is a very clever linguist, and can read our service and preach in four languages. After prayers we again followed our guide with lantern to our hotel; and thanking our Lord for permitting us to come to see this Holy City, we retired to rest.





CHAPTER II.

JERUSALEM.

THE next day we took a quiet walk through the city, going down the Via Dolorosa, the street along which our Lord carried His cross, passing the traditional house of St. Veronica, who wiped the Saviour's face with her handkerchief; also the house of Simon the Cyrenian, where the mark on the wall, said to be made by the cross, is shown. We went into the chapel of Ecce Homo. Behind the altar there is an archway, said to be the same arch from which Pilate said, 'Behold the Man.' A little farther on was pointed out Pilate's house, on the threshold of which is believed to have stood the Scala Santa now in Rome. Then we entered the Church of St. Anne, given by the Sultan to the French after the Crimea; and farther on, our guide, pointing to a very dirty pool nearly filled up with refuse, said, 'The Pool of Bethesda.' I felt very disappointed and sad that such should be the present state of the once famous healing pool, where our Lord had shown forth that He was the Great Healer

of mankind. A certain Mr. Moseley offered to clean the pool out, but as the Government wanted him to give them the money, and they would do it, he declined.

We then passed out of the city by St. Stephen's Gate, across the Valley of Jehoshaphat, to the Garden of Gethsemane. This spot is nicely kept by the Franciscan Friars. There is a very old olive tree, under which it is said Christ prayed ; and as we stood there, the events of that dark night before the crucifixion came to our minds. We visited this sacred place many times, reading the accounts given in the different Gospels ; but I think I never realized its awfulness more than when, after partaking of the Holy Communion at the English Church, on the Thursday before Good Friday, we walked out with lanterns to Gethsemane, and I read by the light of the lantern the details of that awful night. All seemed to be so real, as if we had been there looking on—witnessing the fearful agony of the Man of Sorrows, and hearing in the distance the noisy crowd, headed by Judas, coming towards the place. Oh, may the remembrance of that night make us realize more than ever before the terrible character of sin ! Near at hand we saw the Grotto of Agony, the place where the disciples slept, and the *terra damnata* of the betrayal. The monk gave us some beautiful flowers, and we pursued our way up the side of the Mount of Olives, and on the way sat down under an olive tree to admire the great

and famous city, which opened out to view the higher we climbed. I think the Mount of Olives is perhaps the most satisfactory place one can visit here, because you know that although other places may have greatly changed, this must still be the same Mount of Olives, and this the ground upon which the sacred feet of Jesus often trod. One can easily imagine that this would be a favourite resort, away from the noise and bustle of the city—a fit place of retirement, where our Lord might have communion with His Father in heaven. Doubtless many times did He lift up His heart in prayer and communion to God in this holy mount. We went up to the top of the minaret which is built on the summit, and had a splendid view. To the east we saw the awful-looking Dead Sea, and the more fertile plain and famous river of Jordan, also Bethphage and the homely-looking Bethany; more to the north, Mizpeh and Scopus (from the latter Titus took his view of Jerusalem); to the west, the Great City. Prominently in the foreground we see Mount Moriah, the Temple Area, on the outer wall of which we discern the Golden Gate, through which our Lord went in procession; and this is the Beautiful Gate of the Temple, where Peter and John performed their wonderful miracle on the lame man. And to the south we saw the wilderness and the Frank Mountain. We returned many times to contemplate this magnificent view, and to read the parables of our Lord which were

spoken from the Mount of Olives, such as the parables of the Last Judgment and the Good Shepherd.

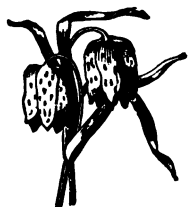
Even to this day you may see shepherds leading over the hills their flocks of sheep and goats, of white sheep and black goats. Might it not have been this sight that suggested to Him, who sat with His disciples over against the temple, that striking scene of the Great Shepherd of mankind dividing that vast flock, and placing the sheep on His right hand and the goats on His left? Many times we saw the shepherd going before and the sheep following, which no doubt suggested that beautiful parable of the Good Shepherd: 'He goeth before them, and the sheep follow him; for they know his voice.'

I found this spot a holy place, and felt that it was good to be there as my prayer ascended to my ascended Lord.

As we came down we went into the Carmelite nunnery, which is supposed to have been built on the place where our Lord uttered His wonderful prayer, and therefore it is called the Convent of Our Father, in the court of which the Lord's Prayer is written in thirty-two different languages. At the foot of the Mount of Olives, in the Valley of Jehoshaphat, we noticed Absalom's Pillar or Tomb, and also the tombs of James and Zacharias, son of Barachias. Against the Tomb of Absalom many stones have been thrown to show disapprobation. Many are the graves clustered

around the Tomb of Zacharias, that they may be near him in the resurrection day. We made our way up Mount Moriah. Crossing the brook Kedron, we passed along the same road by which our Lord was led to the house of Caiaphas, and we noticed a corner of the wall of the temple court built of enormous stones, no doubt the original stones of the Great Temple. A little farther on we came to the house of Caiaphas, where they led Jesus to, and where St. Peter denied three times his Lord. We entered the city by the Zion Gate.

During our stay in Jerusalem, which lasted nearly four weeks, we took many excursions, and rambled about inside and outside the city.





CHAPTER III.

MOSQUE OF OMAR.

FIRST I will endeavour to describe some of the most interesting places within the city, and first among them is the Mosque of Omar, built on the site of the temple, with a dome graceful as that of St. Peter's, though smaller—a very prominent object from almost every point of view. The Mahometans being in possession of the Temple Enclosure, it is dangerous to go alone there, lest you should be stoned; but you can get permission, and your consul sends his cavass or guard with you. In this way we entered the enclosure, and saw the square upon which the Great Temple stood. We first entered the Court of the Gentiles, then the mosque, which is built upon the middle of the square elevation. Under the dome is a rock, Kubbet-es-Sakrah (dome of the rock). It measures about 60 feet in one direction and 50 in another, and projects about five feet above the marble pavement, that being twelve feet above the general level of the enclosure. This is regarded as the Holy of

Holies, the threshing-floor of Araunah, and the place where Abraham offered Isaac ; and as we gazed at it, you will imagine how interested we were, picturing to ourselves these wonderful scenes. Many are the Mahometan traditions. They say upon this rock Mahomet stood (they even show you the impression of his foot), and that the rock was about to ascend with him, only it was held back by the angel Gabriel, whose finger-prints they point out, and they say it is now suspended in the air. We went underneath into the cave, where one side is plastered up so that we could not verify the above statement. This is the spot where David sacrificed, and which afterwards became the site of the Great Altar of burnt-offering. Notwithstanding the many traditions, the rock remains, whatever be its origin, the most curious monument of old Jerusalem.

The mosque itself is a very splendid one, probably one of the best in the world, adorned with beautiful mosaic work, and coloured marble pillars, and very pretty coloured glass windows. I forgot to mention that we saw a stone with three and a half nails in it, the only ones left out of nineteen. When these shall be removed, the end of the world will come !

We felt inclined to remain here for some time, but our attendants were very impatient, and urged us on, as they did not seem to be able to sympathize with our curiosity and with our desire to linger behind.

THE TEMPLE AREA.

We next entered the Mosque of Aksa, situated towards the corner of the enclosure, over the site of the church or basilica built by the Emperor Justinian in honour of the Virgin. In this mosque we noticed the beautiful inlaid pulpit, also passed through between two columns, called the Pillars of Judgment,—infallible test of character! We saw also the cradle of Jesus at the entrance of what are called the Stables of Solomon. Into these we went; they are more like vast vaults, and are supposed to have been used by the Crusaders for stables. We also saw the Southern Gate and the Golden Gate from the inside, and the site of the Fortress of Antonia, built by Judas Maccabæus B.C. 164, and repaired by Simon. Herod the Great finally constructed it with the splendour described by Josephus. In those days it was a fortress of the temple. We walked round the enclosure, noticed the pillar projecting from the outside wall, upon which Mahomet is to stand at the day of judgment; and also a small mosque, which is to be the seat of judgment.

Whatever differences have arisen about other hills of Jerusalem, there is no doubt that this is the site of the glorious temple, and here our Lord taught the people, driving out the money-changers, and saying, 'Make not My Father's house an house of merchandise.'

THE HOLY SEPULCHRE.

This is the most sacred of all holy places. Many are the arguments for and against this being the site of the true sepulchre. Dean Stanley says: 'The argument mainly turns on the solution of two questions,—one historical, the other topographical. The historical question rests on the value of the tradition that the spot was marked before the time of Constantine by a temple or statue of Venus, which the Emperor Hadrian had erected in order to pollute a spot already in his time regarded as sacred by the Christians. The topographical question is whether the present site can be proved to have stood without the walls of Jerusalem at the time of the crucifixion.'

As to the historical question, I cannot sympathize with the tradition, because the object was not to insult Christians but Jews. As to the topographical question, it is very probable indeed that the site was without the walls, because there are two tombs there now, called tombs of Joseph and Nicodemus; these two excavations in the face of the rock forming an ancient Jewish sepulchre, as clearly as any that can be seen in the Valley of Hinnom and Tombs of the Kings. The existence of these sepulchres proves almost to a certainty that at some period the site of the present church must have been outside the walls of the city.

We enter by a large door with a beautiful façade,

and just before us is a large stone, called the Place of Unction. A little farther on to the left is the Holy Sepulchre, which you enter by a low doorway. Passing through a small outer chamber, you enter by a very low doorway a still smaller chamber, at one side of which is a marble sepulchre. This is said to have once contained the body of our Lord. If this is the real sepulchre, we are tempted to fall down and kiss so sacred a place; but as this is a matter of doubt, rather would we remember the words, 'He is not here, He is risen,' and fall down and thank God that the tomb is empty, and that Christ hath risen indeed. Under the same roof there are many different churches. There is the Greek church, to which appertains the rock of Calvary; there are the Coptic and Syrian chapels, the Armenian and Latin.

The guide pointed out the Pillar of Flagellation, the Stocks of Christ, the Tomb of St. Longinus, said to be the man who put the spear into our Lord's side, who afterwards became a Christian; the Church of Divestment of Garments, where the soldiers cast lots; the place where St. Helena found the true cross; the Chapel of the Crowning of Thorns; the place which is supposed to be the middle of the earth,—the idea is founded upon the text, 'For God is my King of old, working salvation in the midst of the earth' (Ps. lxxiv. 12); the place where Adam's skull was buried. The tradition of this is very ancient. Origen distinctly asserts that there was a Jewish

tradition that the body of Adam was buried in the Place of a Skull. Jerome says that Origen is not correct, but that it was buried at Hebron. From this we learn that in Jerusalem, in Origen's time, there was a place known by the name of Golgotha.

We visited what is called Calvary, which is ascended by a short flight of steps. On the top of this rocky platform there are several altars. You can see a rent in the rock, which they say was caused by the earthquake. I shall never forget this spot, for amidst the mass of corrupt traditions, one's mind was carried back to that awful day upon which the Son of Man was crucified, that day when He was led as a lamb to the slaughter, when we were redeemed 'with the precious blood of Christ, as of a lamb without blemish and without spot.'

I visited this place on Good Friday night, and witnessed a ceremony of the Latin Church, which I never wish to see again. A long procession marched round the church, visiting the different sacred stations. A short exhortation was preached at each of these in different tongues. At Calvary they went through, to my mind, the mocking and blasphemous ceremony of taking a wooden figure down from the cross, putting it into a linen cloth, and carrying it along to the sepulchre. This ceremony had a very bad effect on my mind. I said, if this is the exhibition of Christianity presented to the people of Jerusalem, then no wonder that Mahometans and Jews are

driven from it. On another occasion, before Good Friday, I witnessed the ceremony of the Latin Patriarch washing the feet, which after disrobing himself he did to about a dozen men, some monks and priests. But to my mind the whole idea was spoilt, because afterwards the Patriarch washed his hands in a golden dish, with warm water, lemons, and scented soap.

The Greek Easter was very late the year I was in Jerusalem, but I believe on this day the Rotunda is crowded with a mass of pilgrims. The Bishop, representative of the Patriarch, goes into the chapel of the sepulchre, and the door is closed behind him. In a little a flame is seen inside the hole, which is an aperture into the sepulchre chapel. This light, as every sensible person must know, is kindled by the bishop ; as every poor pilgrim believes, is the descent of the Holy Ghost upon the tomb. Great excitement prevails. Gradually the fire spreads from hand to hand, tapers are lighted by it, till the whole edifice is one blaze of thousands of burning candles, and a great rush is made to carry this fire away. It was this rush that proved to be so fatal to hundreds of lives in 1834. The Latins, though they at one time had this ceremony, now denounce it as an imposture in loud terms. These sights are sad. Oh that we may love our dear Church of England, which is founded upon Scripture, and has that beautiful Liturgy, Catechism, and Articles, which are a great barrier against the error of superstition and barrenness of worship !

SYNAGOGUE SERVICES.

One Saturday we visited some of the synagogues where they were reading rolls of the law on a raised and round platform in the middle of the synagogue, the men going up by turns. On the end of each of the rolls of the law they placed silver ornaments, with little bells on the top ; and when they had finished reading a roll, they put an ornamented crown with bells on it, and the people sat down. When the roll was raised they stood up, and all repeated, 'Lord, have mercy upon us,' or something like that. The men and boys rocked to and fro while the reading was going on. The reading being over, they put the roll in a cupboard after kissing it, and then went on to use their liturgy, and to sing a kind of litany. It is a mistake to think the Jews ever used extemporary prayer. They have always been accustomed to a liturgy, and the missionary told me that he thought Nonconformist forms of worship would never be very acceptable, and that the Jews were very pleased with our Prayer-Book (which is translated into Hebrew), because they say the prayers are so scriptural. The noise of the responses was very great. We noticed a little hole at the side of the doorway, and saw the people, as they left the synagogue, put their finger to the hole and kiss it. It appears that the roll of the law is inside the door-post, and they put their finger in to touch the name of God. We noticed also the long cloaks with tassels

which they wear in the synagogue. From the top of the building we had a splendid view of Jerusalem. As we sat inside this synagogue we thought of Jesus and St. Paul standing up in the synagogue, and speaking of the New Dispensation. But still they love darkness rather than light. Well may I at the same time ask, Have we done all we can to preach the gospel to the Jews? Let us remember the scripture which saith, 'And they also, if they abide not still in unbelief, shall be grafted in.' And again, 'Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee' (Rom. xi.).

On Good Friday evening I visited a Jewish family, and witnessed them partaking of the Passover. The children asked questions, which the father answered. They had wine, parsley for bitter herbs, lettuce for hyssop, a bone for a lamb, and unleavened bread—from which they broke a piece and hid it away to be kept until next year, when it will be burnt, with any leaven or unclean thing, before the Passover.

A most deeply interesting sight in connection with the Jews is their Wailing Place, where we saw thirty Jews and Jewesses kissing the stones of the Temple Enclosure, moaning and crying as they did so, and repeating Ps. lxxix. 1, 'O God, the heathen are come into Thine inheritance.'

On another occasion we visited the Armenian Convent and Church of St. James, who is said to have been beheaded here. We noticed three pieces of stone,

one from the Jordan, from Nazareth, and Sinai, for the people to kiss who could not make the pilgrimage to these places ; and saw also many ostrich eggs suspended in the church, emblems of faith. Outside the convent there are some beautiful cypress trees. After leaving this convent we went to the house of Caiaphas ; the places where St. Peter denied his Lord, and where the cock crew, were pointed out.

Near to this is David's Tomb, which is jealously guarded by the Mussulmans. No one is allowed to enter this tomb. The Prince of Wales in 1862 made a partial entrance, but we were not allowed to go near it. Within the precincts of that mosque is a vaulted Gothic chamber, which is called the Coenaculum. Here, says tradition, was the scene of the Last Supper and miracle of Pentecost. Probably the latter idea arose from a misunderstanding of St. Peter's words, ' His sepulchre is with us until this day,' according to which it might have been thought that David's tomb was literally in the midst of the Pentecostal assembly, that is, in the chamber shown as the Coenaculum. Whether this is the proper place of those most interesting events it is difficult to say ; at all events, our minds were filled with thoughts of the Last Supper, feeling thankful that our Lord instituted for us those solemn mysteries of His love for the strengthening and refreshing of our souls ; also, that He did not leave us comfortless, but sent His Holy Spirit to comfort us and to lead us into all truth.



CHAPTER IV.

AROUND THE CITY.

BUT perhaps more interesting than the sights inside the city are the sights outside. Very much did we enjoy our walks outside the walls. We walked about the Valley of Hinnom, finding many tombs in the rocks; at the entrances of some we noticed inscriptions in Hebrew and Greek. Farther on we came to the Potter's Field, Aceldama. Some earth from this field has been taken to Pisa, though there is a tradition that it came from Mount Calvary, which is improbable. We saw the ruins of the Charnel-house. Then we came to Joab's or Nehemiah's Well. Here is the Spring of Enrogel, which overflows into the Kedron. The Kedron is often dried up, but when we were there the water was plentiful, and a great many women in white cloaks, and also men, were gathered on the banks in groups, some washing, some dancing and playing. It was a very picturesque sight. Enrogel is a boundary between Judah and Benjamin. On our way back we came upon the Pool of Siloam. It is said that the

water which supplies this pool comes from a spring in the heart of the temple rock. A little farther on we saw the Virgin's Well, down a flight of steps in a cave ; the water comes up irregularly—this being a remitting spring, and the pilgrims bathe here. Returning by the south wall, we found out the pretty little English Cemetery, and saw the graves of Bishop Alexander, Bishop Gobat and his wife, and Messrs. Birshall and Nicolayson, who were in connection with the Jews' Society. We visited the Tombs of the Kings and Judges. The former, some say, are the tombs of Queen Helena. Into these we descended by a long flight of stairs, at the bottom of which is a large excavation like a cistern ; then passing through a large court, we found in one corner of it a very low doorway. By this we entered three large chambers ; two of them had seven places for coffins, the other had places for three coffins, cut out of the solid rock.

The Tombs of the Judges are not so extensive. Made in a similar manner, and you have to creep into them through a very narrow hole. Just outside the Damascus Gate we found out Jeremiah's Grotto, which is a very large cave ; we also visited another cave, supported by an immense pillar. But more interesting than these were Solomon's Quarries. We walked for about a quarter of a mile into them under the city. It is said that Solomon got the stones for the temple from this quarry. Here they were prepared

for the upper sanctuary ; so in this world below we are prepared for the upper sanctuary of heaven.

BETHANY.

One day we had a most interesting walk to Bethany (house of dates). There we saw what are called the house of Martha and the tomb of Lazarus. The present village is called El-Azarieh, which derives its name from its clustering round the site of the one house and grave which gave it undying interest. Well can we imagine that this was a favourite resort of our Lord, where, away from the bustle and noise of the city, He might have a happy home wherein to dwell. There we could imagine that we saw Martha and Mary weeping because Lazarus was dead ; and there seemed to echo forth those memorable words of power, 'Lazarus, come forth.'

Near to this place we saw a stone, lately discovered, with a painting on it of a man riding on a donkey, with a small donkey by its side, and a crowd following ; this reminded us that it was near to this spot that our Lord started on His triumphal entry. There are three roads to Jerusalem,—one over the summit, another over the northern shoulder of Olivet, another, evidently the regular road from Jericho, over the southern shoulder. By this latter we believe the procession came, so we returned by that way. We soon commence the descent of the

Mount of Olives, and here catch a view of the south-eastern corner of the city. Probably it was at this first glimpse of Jerusalem that there burst forth from the multitude the glorious hymn of praise, 'Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest!' After this the road winds, and we lose sight of the city; in a little while we seem to turn a corner, and directly the whole city bursts into view. We looked up the place in our Bibles where it is written, 'And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' And so in this way the whole of that grand scene on that memorable Palm Sunday was brought to mind in a way that we had never experienced before.

HEBRON.

We started at a few minutes past seven on Monday, March 22, for Hebron, with Hanna as dragoman, and a muleteer. On the way we passed the Austrian consul's, the Convent of St. Elias, and Rachel's Tomb. The position of this tomb agrees with the account in Genesis, where it says, 'There was but a little way to come to Ephrath,' and 'Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob

set a pillar upon her grave ; and that is the pillar of Rachel's grave unto this day.' Near this is Zelzah (in Zuph), where Samuel told Saul that the asses were found. Then we came to Solomon's Pools. These are the pools which are spoken of in the book of Ecclesiastes (ii. 4-6), together with gardens, as having been made by Solomon : 'I made me pools of water, to water therewith the wood that bringeth forth trees.' The spring which supplies the water is deep down in the rock. You can descend into this cave and see the water gushing out, from whence it runs underground into three large reservoirs. The lengths of these are 380, 423, 582 feet; breadth, 236, 230, 207. Beyond this we passed Etam, where Samson hid in a cave after that he had sent the foxes with firebrands among the corn of the Philistines, and had smitten them with a great slaughter: 'And he went and dwelt in the top of the rock Etam.' We now passed over a very desolate hilly country, and saw the Bedouin encampments at no great distance on the hill-sides. In the midst of this lonely scenery we stopped by a well to rest and have luncheon. After we had resumed our journey some distance, we passed through a snow-drift nearly up to the horses' knees, a most unusual thing at this season. On a hill we noticed Halhul, mentioned in Josh. xv. 58 ; and also the ruins of a Christian settlement, where the inhabitants were massacred. The road into Hebron was very bad. We passed through some very narrow arched streets

to the mosque where Abraham, Sarah, Isaac, Leah, and Jacob are buried. This is in possession of Mahometans, and no Christian must enter. We walked round about it, and went up on a roof and looked down upon it, and saw the entrance to some of the tombs. Although we could not see the actual tomb, we felt it was a privilege to be so near the burial-place of the patriarchs. Just outside the town we saw the pool where David probably hung Ishbosheth's murderers. We came along the famous valley of Eshcol, still famous for grapes, which are very large. We soon arrived at Abraham's Oak, under which we sat for some time, and thought of the three angels coming to tell of the birth of Isaac and of the destruction of Sodom. The tree is a very old terebinth. We spent the night in the Russian Convent of Septa, near at hand, from the roof of which, in the moonlight and also early next day, we had a beautiful view of the valley to the mosque of Hebron, and also in the other direction to the Mediterranean. On the following day we returned to Bethlehem, outside of which, on an opposite hill, we sat down to rest and take our luncheon, and had a beautiful view of this Bethlehem, 'though little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.'

On our way into the town we saw the women, who are very pretty, drawing water, as Rebekah did. We visited the Church of St. Helena, mother of Constan-

tine, the Church of the Nativity, a very ancient church, about 372 A.D. It has forty columns, perhaps from Solomon's Temple; the chancel of this church belongs to the Greek Church, and on one side is the Armenian, on the other the Latin Church. From these we descended to the Grotto of the Nativity; saw a silver star on the floor, to mark out the exact spot of His birth; noticed the place where the manger stood, which they say is in the Church of Santa Maria Maggiore at Rome. The Innocents' Tomb was pointed out, and the cave and study of the great Jerome, who translated the Vulgate 1460 years ago, and also the tomb of Eusebius. We returned to Jerusalem, calling at the Convent of Elias, from the roof of which we had a beautiful view of Bethlehem on one side—the place of His birth, and Jerusalem on the other—the place of His death. On another occasion we set out with a party of twenty for the Dead Sea. Passing by Solomon's Pools and Bethlehem, we found the scenery very fine, and especially outside Bethlehem the land well cultivated. We had pointed out to us the field where the shepherds were watching their flocks, and towards evening arrived at the Convent of Mar-Saba. The convent is built in a most picturesque manner on the side of the cliff, and looks as if it were hanging on to it. It is a most desolate spot. To the great displeasure of the ladies of our party, they were not admitted, according to the laws.'

The interior was very interesting. We saw a palm

standing by itself near the convent, which was planted by St. Sabas, who was born A.D. 439, and made this his home in 483, living to the age of ninety-four. We also saw the skulls of forty monks who were massacred by the Persians, and a cave said to have been inhabited by a lion. There are about sixty monks in the convent. We encamped for the night just near to the convent. Leaving early next morning, a ride of four hours, over a very steep and rough road, brought us to the Dead Sea. It is a scene of desolation. Certainly it is one of the most remarkable spots in the world, being 1300 feet below the level of the Mediterranean. I had a delightful bathe in it, but found it was very salt and bitter, making my eyes smart. This peculiar saltiness is said to arise from the huge barrier of fossil salt at its south-western corner, and heightened by the rapid evaporation of the fresh water poured into it. There seemed to be no living thing about it; all seemed to speak of death.

After a two hours' ride across the valley, finishing up with a good gallop, we arrived at the famous and sacred river Jordan, or the 'Descender,' probably because of its rapid descent from the Sea of Galilee. We rested at the place where our Lord is said to have been baptized, near to the place where the Israelites crossed into the Promised Land. The stream is very rapid, and rather dangerous for bathers; nevertheless some of us jumped in and enjoyed a dip, for it is not every day that we can bathe in the Jordan. The water

here is not very clear, but was very refreshing after the extreme saltness of the Dead Sea.

The Jordan is truly the river of Palestine, and around it are gathered many sacred associations. Lot chose all the plain of Jordan; Joshua led the people through it, 'when immediately that the feet of the priests bearing the ark touched the water, the waters divided, and the people passed over against Jericho;' to this river Elisha sent Naaman, that he might wash in Jordan seven times. Here John the Baptist preached repentance, and baptized multitudes, and among them Jesus the beloved Son of God, when the heavens opened, and the Spirit descended in the form of a dove upon Him, and the voice of the Father was heard uttering these well-known words, 'This is my beloved Son, in whom I am well pleased.' After about two hours' ride across the valley of the Jordan, we came to Gilgal. Gilgal was the first resting-place of Joshua, the first ground that was called holy; and a little farther on is the site of Jericho, one of the most important cities of Palestine, called by Stanley the 'key of Palestine' to any invader from this quarter. It stands at the entrance of the main passes from this valley into the interior of Palestine,—one branching off to the south-west towards Olivet, which commands the approach to Jerusalem, the other to the north-west towards Michmash, which commands the approach to Ai and Bethel.

Jericho reminds us of the first great victory of

God's own people, when the walls of Jericho fell down. Here was established a school of the prophets; and we read of Elijah and Elisha going down to Jericho just before Elijah was taken up to heaven. Then in the New Testament we read of our Lord passing through here, opening the eyes of the blind, bidding Zaccheus to come down from the sycamore tree, and reproving the Pharisees with these memorable words, 'The Son of Man is come to seek and to save that which was lost.' Near to the place of our encampment we saw Elisha's Fountain, the waters bursting forth at the foot of a mound. These are the waters which Elisha healed (2 Kings ii. 19-22).

This was the land that the Israelites thought was like a land flowing with milk and honey, but we must bear in mind that when they thought this they did not come from a land like England, but from the desert, after many years of wandering, so that it was in comparison to the desert that this land was like unto a land flowing with milk and honey. There are evident signs that Palestine was at one time a most beautiful and fertile land; there are also traces of there having been terraces for vines in many places. The rocky appearance of the hills, as if the earth had been washed away, is a prominent feature, and used to remind me of thickly covered graveyards. As to the trees, we meet with the olive, the fig, and the pomegranate, but they do not seem to grow into very large trees. If you want to see a beautiful picturesque land,

then go to Switzerland, not to Palestine, or else you will be disappointed. I have no patience with people who go to Palestine as they would to Switzerland, to eat, drink, and be merry. This is too sacred a land for that purpose. If you want to see a peculiar country, if you want to see strange scenes, then visit the Jordan Valley and the Dead Sea, for they are the standing marvels of the country.

To my mind there seems to be a curse resting upon this land once so beautiful. It may be compared to a house neglected and a garden overrun with weeds, which in the days of my boyhood I remember my father had kept so tidy and neat and beautiful.

After our dinner, the Arabs came to our tents, and danced a war-dance by the light of Chinese lamps, which was very queer, and somewhat terrifying to look at.

From Jericho we came across the mountains by the Robber's Road towards Jerusalem, passing the brook Cherith or Kelt, where Elijah was fed by ravens. We lunched at En Shemesh, and saw the ruins of a house called the Samaritan Inn. This road is certainly a very desolate and lonely one, where one is likely to fall in with thieves. Even at this day it is not safe to travel along it without a guard. As we rode up from Jericho, an ascent of 3000 feet, we had brought before us that wonderful parable of the Good Samaritan, who was indeed a neighbour to him who fell among thieves on such a dangerous road.

We rode through Bethany and over the top of the Mount of Olives to Jerusalem, which no doubt our good little horses were glad to reach. They are indeed very clever at picking out their way on the rough and precipitous paths.





CHAPTER V.

JEWISH SOCIETY'S WORK.

DURING my stay at Jerusalem we visited the schools in connection with the London Society for promoting Christianity amongst the Jews. We saw the girls' school, of about fifty or sixty children, who seemed very well taught, especially in the Bible, giving answers to almost any question. They are taught to learn by heart a verse every day, and every day repeat a chapter that they know. A great many of these children were Christians. There are many Spanish Jews in Jerusalem, descendants of those driven out of Spain in 1497 by Ferdinand and Isabella, called Sephardim. Miss Edie seems to be a very excellent mistress, and the school gave me great satisfaction.

We then went to the women's sewing meeting in connection with the Society, where the Jewesses meet and work, and Miss Lindsay cuts out for them and reads to them, but not the New Testament, or else they will not come.

Then we went to the boys' school, where Mr. Elsie asked me to examine the boys, which I did, on the Bible and Catechism, and I was very pleased with the answers given.

On another occasion the doctor, Dr. Chaplin, very kindly took us over the medical part of the mission, into the hospital, where we saw some patients, and noticed the kind manner in which the Doctor spoke to them. They give them books to read, and do everything in a kind way to draw them to Christianity. Then we went to the Dispensary, where the Jews come in great numbers for medicine and advice. I was told that Dr. Chaplin knows almost every Jew in Jerusalem, and is very much beloved by them; perhaps no one knows the good he does.

We went with him to call upon the Syrian Bishop, and found him squatted on his sofa, with books around him, among them a Bible printed in London. He asked how long I had been ordained, and what work I did; and when Dr. Chaplin told him the duties of an English clergyman, he said it was indeed the work of a pastor, and seemed to like the idea, and was anxious to know how many churches and clergymen there were in Leeds. He gave us some refreshments, a spoonful of jelly and a glass of water, then a cup of tea.

We went into the Syrian Church, and saw a very quaint picture of Abraham sacrificing Isaac, with a ram hanging up in a tree; also some very old illuminated

prayer-books, and a crozier used for giving the blessing. The Syrian Christians are the most ancient of the Eastern Christians, but are not a very large body.

There is a very pretty English Church belonging to the Jews' Society, which we attended, where we heard Bishop Barclay, the Rev. Mr. Kelk, and the Rev. Mr. Friedlander preach. By the kindness of Mr. Kelk I was asked to preach in this church on Mount Zion twice, which I considered a great privilege.

The Bishop of Jerusalem is maintained partly by Germany and partly by us. The Emperor of Germany has the appointment alternately with our Government. I fancy this co-operation took place because the Emperor of Germany had some wish to make the Church in Germany like ours, Episcopal, and this would be a nice quiet way of commencing and getting men ordained by this bishop. There are a great many Germans at Jerusalem, and perhaps it may have been for this purpose. But whenever any one is nominated for the bishopric, the sanction of the Archbishop of Canterbury must be obtained.

One day I went down a shaft, near the English Church,—it was large enough for one person to go down, by a rope-ladder, and at the depth of 40 feet we came upon the real rock of Mount Zion. Here was a long and narrow tunnel, through which we made our way for some distance ; and crawling back reappeared above ground rather dirty and muddy.

My wife visited the Leper's Hospital, where she saw

~~about~~ twelve poor lepers. It was a very sad sight ; but ~~they~~ were treated very kindly by the matron, who was a German. The disease is not infectious, but only hereditary, and therefore they discountenance and prohibit marriage. Death is very often caused by choking, and is a most painful end. The matron, when asked if she was paid for her work, said she did it for the love of Christ. Strange to say, before we left Jerusalem this poor woman died—called to receive her reward in heaven.

Mr. Kelk and Mr. Friedlander showed us much kindness during our stay. The Rev. Mr. Friedlander goes about among the Jews doing missionary work. He had under his instruction twelve candidates for baptism ; four married people who come to him for instruction ; nine others who come to read—these do not like to come boldly forward on account of their friends. Mr. F. showed us a very ancient roll of the law, which was very curious and interesting. I believe the Jews' Society is doing a great deal of good. The Jews seem to like our service and our Prayer-Book ; they have prayers every morning in Hebrew at the church.

Before leaving Jerusalem we were present at the first confirmation since Bishop Barclay was appointed bishop. There were fourteen candidates from the Jews, one Arabic girl, and nine young men from the M. School. The Bishop gave a very nice address, and Rev. J. M. Moss preached in the evening on confessing and denying Christ : ' Whosoever there-

fore shall confess me before men, him will I confess also before my Father which is in heaven.'

We were glad to be in Jerusalem during Holy Week and at Easter, and enjoyed the evening services at the English Church, which my friend Mr. Kelk, who is the incumbent, had arranged. Mr. Kelk has only lately come to Jerusalem from Léeds, and I feel sure that he will be of great service to the society in organizing their work in Jerusalem, and by his pious character and kindly spirit he will be able to win many from the blindness of Judaism to the glorious liberty of Christianity, and be a help and strength to those who are already following Christ. On Good Friday the Bishop of Jerusalem preached a beautiful sermon on Heb. ix. 22, 'Without shedding of blood is no remission.' On Easter Day Mr. Kelk preached on the words, 'Come, see the place where the Lord lay.' And I may say that to the thoughtful man as he goes about Jerusalem, whether it be to the Sepulchre or the Temple Enclosure, to the Garden of Gethsemane or the Mount of Olives, the same words continually repeat themselves, 'He is not here, He is risen.'

I also investigated the work going on in connection with the C.M. Society, and had the pleasure of visiting the Rev. Mr. Zeller, who is the principal missionary at Jerusalem. He is a very clever man, and is doing good work by translating books into Arabic, and printing them, such as the *Earnest Communicant* and *Lessons on the Liturgy*. He told me that the Mahometans

like our Liturgy; as all Easterns like some settled form of worship. He said that the Latin Catholics were their greatest enemies, as they were continually spreading reports against the mission, telling the people that they would sooner see them Mahometans than Protestants. The Greek Church, on the other hand, did not discountenance or forbid the reading of the Scriptures. We went to the C.M. Schools, where we met Mr. Palmer, the chief teacher, who has been there for twenty-two years. There were about fifty boys, boarders, and some young men training for teachers for schools in connection with the mission. This is a very interesting part of the work. They seemed to be very anxious to teach others. They have a very pretty church, where we went one Sunday afternoon, and heard the Litany and catechising in Arabic.

A day or two before leaving Jerusalem we took a walk on the walls from the Jaffa Gate nearly to St. Stephen's Gate, and in this way got a good view of the interior and exterior of the city, which might well bring to our minds the words of the psalmist, 'Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death' (Ps. xlviii.). And also even at this day it can be said that 'Jerusalem is builded as a city that is compact together' (Ps. cxxii.).



CHAPTER VI.

THE DEPARTURE FOR THE NORTH.

WE bade farewell to Jerusalem on Friday, April 2d, feeling sorry to leave after remaining a month there. We were quite a small party, consisting of my wife, the Rev. J. M. Moss of Liverpool, and myself, our dragoman being Gabriel. We soon lost sight of the city, and made for Mizpeh, from the top of which we had a splendid view. Mizpeh (watch-tower), called also Neby Samwil, commands an extensive view, including the western plain and the Mediterranean Sea on one side, as well as Olivet and Jerusalem in the distance, backed by the range of Moab. Stanley says it was probable that on this height Richard Cœur de Lion, advancing from his camp in the Valley of Ajalon, stood in sight of Jerusalem, but buried his face in his armour with the noble exclamation, 'Ah! Lord God, I pray that I may never see Thy Holy City, if so be that I may not rescue it from the hands of Thine enemies.'

Here Samuel showed Saul to the people, and they shouted, 'God save the king!'

On descending we saw Gibeon, where 'the Lord appeared to Solomon in a dream,' saying, 'Ask what I shall give thee,' and he asked for an understanding heart (1 Kings iii.). From this place the Gibeonites came to Gilgal to Joshua, and obtained a league with him against their enemies (Josh. ix.).

After having a rest and refreshment at Ramallah, we passed on to Beeroth. It was near this where the Virgin Mary missed her child Jesus, and sought Him among her kinsfolk and acquaintance, but found Him not. Then we came to Bethel (house of God). This is the spot where Abraham pitched his tent when he journeyed through the land; and here Jacob had that wonderful dream (Gen. xxviii.), when he saw a ladder reaching from earth to heaven, 'and the angels of God ascending and descending on it,' and therefore he set up a pillar, and from that rough stone that Jacob set up grew the sanctuary of Bethel. Probably this was near the spot where Abraham before him had set up an altar unto the Lord (Gen. xii. 8). To this sanctuary at Bethel came the man of God to warn Jeroboam, but by being disobedient himself he was slain by a lion. Amos said, 'Bethel shall come to nought,' and verily his words have come true. After leaving Bethel we passed through a long narrow valley, called the Robber's Valley. It was beginning to get dark, and the darkness added to the look of desolation and loneliness; and as if to add still more to our fears, the dragoman said that

thirty years ago a detachment of seventy soldiers could not have passed safely through this valley.

SINJIL.

We were thankful to arrive at our encampment at Sinjil, where our good cook Jacob and attendant Barak, together with the muleteers, gave us a hearty welcome, and we found ourselves soon enjoying a good dinner prepared by Jacob. The next day we were up early, and starting at 7.30, rode by Turmus Aya to Shiloh. We first examined some ruins of a temple opposite to the site of Shiloh, which reminded us of the Egyptian temples, having a *pylon* for the entrance. Then we went to the ruins of Shiloh, scattered over a slight eminence, which rises in one of those softer and wider plains characteristic of this part of Palestine. The name Seilun still exists, and together with the exact description of its situation in the book of Judges (xxi. 19), enables us to identify this spot with Shiloh. Here once stood the great sanctuary where Eli ministered, and to this place Hannah brought her son Samuel that he might serve the Lord; and he did so, in childlike obedience saying, 'Speak, Lord, for Thy servant heareth.' We rode on through the Valley of Musa, resting under a fine old oak, and continuing our journey through the very beautiful and fertile Valley of Mukna to Jacob's Well. This was indeed a most interesting place, and as we read

that fourth chapter of St. John's Gospel, there seemed to be sitting there our Lord, wearied by His journey, but speaking to the woman of Samaria, satisfying her thirst with *living water*. The well is very deep, and is partly covered up, and much neglected. We may rejoice that although this well is neglected, the Spring of Living Water is flowing forth all over the world, and thirsty souls are drinking in Eternal Life. A little way beyond this we came to Joseph's Tomb. The building surrounding and covering the tomb of the patriarch Joseph was entirely rebuilt at the expense of Mr. E. T. Rogers, consul at Damascus in 1868. I see no reason to doubt that Joseph was buried here, for it is distinctly written in Joshua xxiv. 32, 'And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, father of Shechem.'

SHECHEM.

We soon after this arrived at our encampment at Shechem, now called Nablus, being a corruption of 'Neapolis,' the 'New Town' founded by Vespasian after the ruin of the older Shechem (Gen. xii. 6).

This is a most beautiful spot. Here Abraham came after he had crossed the Jordan, and Jacob bought a

piece of land here when he returned from Padan-aram (Gen. xxxiii. 19).

Our dragoman said he had obtained guards to watch over us during the night, but that if we heard them firing in the night not to be alarmed, it was all humbug, as they might do it to show us how diligently they were guarding us. The night was very windy, and our tents had to be well secured. They called the wind a sirocco or khamsin (Arabic 'fifty'), because it generally blows for fifty days.

The next day being Sunday, we rested at Shechem and had our morning prayers, and read a chapter of Goulbourn's *Personal Religion*, in the tent or tabernacle. It was on this journey we felt the comfort of those beautiful prayers of our Church; and although we were far from home, we still seemed to be joining in those same prayers with dear ones at home.

In the afternoon we walked up Mount Gerizim by rather a rough road, but made beautiful by the lovely flowers which grew around. Even to this day the Samaritans camp out near the top of the mount at the Passover time, and keep the Passover more strictly than the Jews. We saw the deep pit where the six lambs are roasted at sunset. They leave them there for five hours, then take them out and eat them in haste, loins girt, shoes on their feet, and staff in hand. We noticed the hole where the fragments are burned. The top of Mount Gerizim is covered with ruins; doubtless to these ruins our Saviour pointed when

~~speaking~~ to the woman of Samaria. On descending we saw Mount Ebal on the other side of the valley, but we could not spare the time to identify the places where the blessings and cursings had been proclaimed under Joshua.

The town of Shechem has a population of 8000 men and 10,000 women and children, and is not very pretty, with very narrow streets. We went into the Samaritan synagogue, where we saw, after some difficulty, a very ancient copy of the Samaritan Pentateuch. Some say this is 3000 years old, others only 900 years old.

SAMARIA.

We made an early start for Samaria. Omri bought this mountain from Shemer for two talents of silver, and called the name of the city which he built Shomron, after the name of Shemer the owner ; and this name Shomron was corrupted through the Chaldee Shemrin into the Greek Samaria. Now it is known by the Roman name Sebaste, called so because Herod chose it to adorn with the name and with the temple of Augustus. It is certainly beautifully situated. We rode round the hill to the ruins of the gate of the city, and thought of the lepers coming in and finding food, for the Syrians had fled, being terrified at the noise of chariots (2 Kings vii.). Also Naaman came here to be cured of his leprosy, and

Philip preached the gospel to the people of Samaria, and met Simon the sorcerer (Acts viii.).

We passed by an enclosure of columns, said to be the ruins of a temple ; and the site of Herod's ivory palace was pointed out, being marked by standing columns. We went over the ruins of the Church of St. John, and saw the tomb, said to be of John the Baptist.

We rode on through the Valley of Nablusa, and came by the Valley of Dothan to Dothan. I thought this place of great interest. It brought to my mind that sweet story of Joseph, which I loved to hear when I was a boy. It was to this place that Joseph came in search of his brethren ; into a pit close by his brethren cast him. The word *Dothain* means 'two wells.' Into one of these wells it would seem his brethren cast him. We walked up the hill, and read the passage in Holy Scripture about Elisha being at Dothan, when the Syrian army with its chariots and horses came up, and Elisha comforted his terrified servant by saying, 'Fear not ; for they that be with us are more than they that be with them,' and God smote the Syrians with blindness (2 Kings vi.). Passing through the Valley of Jenin, we came in at a gallop to our tents, which were pitched near the village of Jenin, ancient Enjennam (the spring of the garden). This place has a garden-like appearance ; a copious stream flows into the village, and in the centre of the village a spring bubbles up.



CHAPTER VII.

THE PLAIN OF ESDRAELON.

TO-DAY we passed through the plain of Esdraelon. The air was most deliciously cool, which we found an agreeable change from the warm wind we had had before this. This is certainly a splendid plain, in the shape of an irregular triangle, the base, from Jenin to near Nazareth, being fifteen miles. Mount Gilboa on our right, Little Hermon in front, and Carmel far away towards the sea, seemed to shut in the valley. There were some buildings on Mount Gilboa. It was strange to think of Saul and Jonathan, who were lovely and pleasant in their lives, and in their death they were not divided. Before we came to a little village, called Jerabel, we were rather taken by surprise in seeing three warlike Bedouins appear suddenly at the top of a slope. They flourished their rather long lances, but that was all; they passed on. Shortly after this we saw a shepherd with a large flock of sheep and goats following him along the side of a hill. The shepherd was playing on a flute. This reminded us again that when 'He

putteth forth His own sheep, He goeth before them,
and the sheep follow Him ; for they know His voice'
(St. John x.). We soon came to

JEZREEL,

which stands on a hill. Jehu would be easily seen driving from the east, and we could well imagine the whole scene of Joram and Ahaziah going forth to meet him, and to meet their death. It was here that wicked Jezebel was thrown from the window and killed. As we left Jezreel we seemed to see Naboth's vineyard lying at the foot of the little hill.

Shunem was the next point of interest, and we thought of the woman who built a room for Elisha, and of her going to Carmel to tell Elisha that her son was dead.

A little farther on we came to a village called Nain. There still exists a burial-place a little way from the village, and the wonderful miracle of Jesus seemed to be made so real, as he bade the widow not to weep, for He was about to raise her son to life. We rested here some time, and gazed upon Mount Tabor. This strange and beautiful mountain is distinguished alike in form and character from all around it. It has a dome-like shape, and is well wooded. The dragoman pointed out

HULEH,

on the east of Shunem, the site of the battle of Napoleon against the Turks, April 1799. Near this is

Gideon's Fountain, where Gideon's army were tried, for 'the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand.'

NAZARETH.

Early in the afternoon we reached Nazareth, beautifully situated, and fully deserving the following description of Quaresimus: 'Nazareth is a rose, and like a rose has the same rounded form, enclosed by mountains as the flower by its leaves.' It is very secluded, though seen from afar.

Our dragoman soon introduced us to an Albanian guide, now a Christian, who had been educated at the Church Missionary Schools at Jerusalem. He took us to the Greek Church. We are told in one of the Apocryphal Gospels that the first salutation of the angel came to Mary as she was drawing water from the spring in the neighbourhood of the town. That spring still exists, and here stands the Greek Church. We tasted the water of the Virgin's Spring, and witnessed a number of Russian pilgrims drinking the water with great delight. May we be partakers of that 'Living Water,' which shall be in us a well of water springing up into everlasting life!

We soon found ourselves inside the Church of the Annunciation, and noticed on a marble slab in front of the altar, worn with the kisses of many pilgrims,

the words, 'Verbum caro hic factum est.' This marks the spot on which they say the Virgin stood when the angel visited her, and said to her, 'Fear not, Mary, for thou hast found favour with God,' etc.

But now we come to a piece of tradition which is to my mind absurd. Nothing saddened my heart, both at Rome and here, more than the absurd stories and traditions which have gathered round the Church of Rome. Men want us to go back to the Church before the Reformation, but this would be only going back to the corruptions of the same Church; for let us remember that there is such a thing as a Church which once held the truth becoming corrupted and falling away from her first love. Let Rome take warning of the churches of Asia Minor, lest her candlestick be removed. And God grant that we may strive to keep our true Church clear of darkness and corruption, lest we also be found in the same condemnation as the Church of Rome! This tradition is, that the house at Nazareth where the Virgin lived was in the close of the thirteenth century conveyed by angels to the hill of Loretto in Italy. I certainly lack faith to believe it.

We visited also the workshop of Joseph, and saw the table of solid rock which is said to have been used by our Lord as He ate with His disciples after His resurrection. The hill from whence the people were about to cast our Lord down was pointed out. We had a look at the pretty English Church, where

they have services in Arabic. The Rev. Mr. Huber is the clergyman in charge. Lastly, we visited an Orphanage in connection with the Female Education Society. Miss Tanner showed us the establishment, which seemed to be in good order. They had forty-eight girls under their care. We heard them sing in Arabic and English. The system followed by **this** institution is, that friends in England adopt **these** poor orphans, and pay their expenses annually. As there were some poor children who had no kind parents in England, my good-hearted companion, Mr. Moss, chose a little girl that she might be trained at his expense.

The next morning we started early, and the morning was very fine. Kefr Kenna was soon reached. This is the traditional Cana, where the marriage took place. A deep well is there, from whence they drew the 'water' used at the marriage supper; and from this place came Nathanael, 'an Israelite indeed, in whom is no guile.' Near this we saw Sefurieh, the ancient Sepphoris, the Roman capital of Galilee. Sepphoris played an important part in the heroic but unsuccessful resistance of the Jews to the Romans under Titus. Hither the Sanhedrim retired after the fall of Jerusalem. Saint Anne, the mother of the Virgin, is said to have lived here. We then rode through the beautiful green plain of Buttauf. Tradition says that it was through these fields that the disciples passed when they

plucked the ears of corn. Leaving Gath-hepher, Jonah's birthplace, behind us, we came to Lubieh, where under a shady carob tree we had luncheon. A little Arab boy came up to us and showed us how clever he was in throwing a stone with his sling. This reminded us of David, who went up against Goliath with a sling and five smooth stones, and he prevailed, for he went in the name of the 'Lord of Hosts.'

We came in sight of Mount Tabor again, and then Mount Hattin came into view, rising only about sixty feet above the plain. This is the Mount of Beatitudes, the supposed scene of the Sermon on the Mount, and I think this is most likely to be true. Let us heartily thank God that though we were not present to hear that marvellous sermon, we may nevertheless read it; for it has been preserved for our learning, and as we read it we may well fall down and worship this great Teacher. There is no teaching to be compared with this wonderful discourse, so unlike the dead and fossilizing philosophies of old. He not only taught these blessed truths,—for it is easier to preach than to perform,—but He was a living example of that which He taught. Every day He expounded this blessed sermon by His life. Behind Mount Hattin we saw in the distance Safed, placed high on a bold spur of the Galilean Anti-Lebanon. Very likely it was these buildings of Safed (a portion of which is very ancient) that gave our

Lord the illustration, 'A city set on an hill cannot be hid;' an illustration which shows us how much we are noticed as disciples of Christ, and which bids us 'let our light shine before men, that they may see our good works, and glorify our Father in heaven.' A little beyond the place where we saw Mount Hattin, we caught our first glimpse of the Sea of Galilee, 1000 feet below us; and of the Mountains of Gilead, whose barrenness was rendered quite beautiful by the shadows of clouds floating over them. We descended through the hills to Tiberias, near which, on the banks of the lake, we encamped. The sunset on the lake was most lovely, and one might well say there was a great calm over the waters. The lake is about thirteen miles long and six wide, beautifully situated.

Tiberias, which is on the shores of the lake, has a population of about 2000, 800 of whom are Jews. It was founded by Herod, in honour of the Emperor Tiberius, in the year 16 A.D. After the destruction of Jerusalem, the Jews made it their capital for nearly three centuries. We noticed the rents in the walls of the city, caused by an earthquake in the year 1837. Near to Tiberias are the warm springs. The water is very hot, and before one can take a bath in it, it is advisable to allow it to cool a little. We rode through the streets of Tiberias, which are very narrow and dirty; and leaving the city, we went along the shores of the lake, which are very fertile, and covered with beautiful wild

flowers, especially in the plain, called the land of Gennesareth. We noticed the oleander shrub, the papyrus, and the nebk tree, from which was made the 'crown of thorns.' A great change must have taken place in these regions, for only a few hovels remain on the site of ancient Magdala or Migdol (watch-tower), and this was the most thickly populated district of Palestine in days gone by.

Then we galloped on to Khan Minyeh, where our tents were pitched. We had luncheon under a tree on the top of a projecting rock overlooking the lake. Some think that Capernaum was situated here, where our Lord spent much of His time during His ministry, and many blessed acts of His love and mercy came crowding into our minds. Here He healed the paralytic and Peter's wife's mother. Jairus' daughter was raised from her sleep of death here, and the centurion's servant was made whole. He taught here the parable of the sower and the tares; and these are the waters upon which we looked which yielded the miraculous draught of fishes. As we sat admiring this most sacred piece of water, all at once the wind began to blow, and the lake became quite troubled, which made us think of the storm that our Lord caused instantly to cease, and of that time when He came walking on the water, saying, 'Be of good cheer; it is I, be not afraid.' Oh that we might constantly hear that same voice as we are tossed about upon the waves of this troublesome world, saying, 'Be of good cheer!'


We mounted our horses, and passed through the site of Bethsaida (house of fish). Here many streams run into the lake. In a little we reached Tel-Hûm, where we saw the ruins of a synagogue, consisting of large pillars, capitals, and other stones beautifully carved. It was rather difficult to get at them, as the grass and thistles were very high. Besides this, I saw a little poisonous snake sitting on one of the stones, so that the place was not very inviting, but nevertheless of great interest, for some think this is the site of Capernaum ; and if so, perhaps these stones belonged to the synagogue built by the worthy centurion mentioned in the seventh chapter of St. Luke's Gospel. Others think Tel-Hûm the site of Chorazin. At all events, as we looked upon these scenes we were witnesses of the fulfilment of the words, 'And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell' (Matt. xi. 23). 'Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you' (Matt. xi. 21, 22).

We enjoyed a bathe in the lake, as the weather was very hot. And after spending two nights on these sacred shores, we left with much regret, often looking back upon those holy scenes.



CHAPTER VIII.

FROM GALILEE TO DAMASCUS.

UR way lay over rather dreary mountains, though we were cheered by the sight of many wild flowers. Our dragoman pointed out the direct caravan road to Damascus, probably the road by which Saul the persecutor would go; and near this we met a large caravan of laden camels on their way to Jerusalem. To-day we experienced the inconvenience of not having water. It was getting near the time for luncheon, and we found that there was very little water in our bottle, so rode on expecting to come across a stream; but it was dried up, to our great disappointment, and so we had to quench our thirst as best we could by dividing the little water we had and a few oranges. Isaiah probably knew what a fearful suffering thirst is when he said, 'Ho, every one that thirsteth, come ye to the waters.' But our blessed Lord knew better still when He said, 'If any man thirst, let him come unto me and drink.'

As we sat eating our lunch, a Bedouin of rather a fierce aspect rode up to us and asked for a cigar; but

our dragoman told us not to give him anything, as he only wanted to see what we had got. So we treated him with contempt; and he, to our great relief, galloped off. We also met two unpleasant-looking characters, with more unpleasant-looking bludgeons; but we were thankful that they had the same turn of mind as the priest and Levite, and passed by on the other side. We encamped at the waters of Merom, by the side of which grew a beautiful syringa tree in flower. From our encampment we had a splendid view of the Lebanon range and of Hermon, and heard the noise of thousands of frogs proceeding from the waters near at hand, which, though unmelodious, corresponded with an orchestral accompaniment during dinner, and was the best band to be had in these parts.

DAN.

Next day we rode for three hours and a half before we reached Dan, and on our way passed over an ancient bridge. The ruins of the ancient city are situated on a cup-shaped hill. This is the frontier of the Holy Land. Here it is said the limestone of Palestine terminates, and the volcanic district of Syria begins. Near this we saw the fountain of the Jordan (the lower source). Here the descendants of Dan settled down, and set up their sanctuary also; and here Jeroboam set up the golden calf, for his

heart was turned away from the living God. Now we felt that we had truly left the Holy Land, but not altogether the sacred places, for after a ride of one hour we came to Banias, which is the modern name for Paneas, where once stood the sanctuary of Pan, which existed before the building of Philip's city, called Cæsarea Philippi, in honour of Tiberius Cæsarea.

CÆSAREA PHILIPPI.

This was the farthest extremity of our Lord's journey, and from this place He set His face for the last time to go up to Jerusalem. I am inclined to think it was on some mountain near this that our Lord was transfigured, perhaps on Mount Hermon, for it rises high above all other hills, and it is situated at the last extremity of the wanderings of the Great Shepherd. A most fitting place and time to show, in that marvellous transformation, the glory which He was soon to have with the Father, after that He had accomplished His great work of redemption at Jerusalem.

On Sunday, after morning prayers, we went up to the castle above Cæsarea Philippi. This castle is beautifully situated, being about 2500 feet above the level of the sea. The ruins are very extensive, and the architecture is perhaps Phœnician or Syro-Grecian, or it may be of the age of Herod. The

castle was abandoned about the seventeenth century. On our return we saw the upper source of the Jordan, a splendid stream suddenly bursting forth from the rocks. Above this was the cave where Pan was worshipped, and we noticed one or two niches for images, and inscriptions in Greek. We enjoyed a bathe in the Jordan after the hot and fatiguing walk, and Jacob our cook gave us a good dinner in our tent.

On the following day we had a very hard and fatiguing ride of six hours to Bet-Jenn; and again mounting, we arrived at our tents in another hour and a half, at Kefr-Hawar. To-day we passed by the Hermon range, which are 9380 feet high.

We always had a guard to watch our tents at night, so as usual we had them here; and our dragoman (good Gabriel) kept his eye upon them. It appears that in the middle of the night he went out and found our guards both asleep; so, going up to them stealthily, he took away their guns, and then made a great noise. The guard were up, as if they had received an electric shock; but to their great dismay their guns were gone. Gabriel was looking on with much delight, until he thought he had taught them a lesson. Then he gave them back their guns, with a wholesome warning never to fall asleep again on watch.

The next day we had a delightful gallop into Damascus, and a still more delightful Turkish bath when there.

DAMASCUS.

Damascus is beautifully situated in the plain, well watered by the Abana and Pharpar, now called the Barada and Awaj. They are beautiful rivers, and we can well understand that Naaman thought them finer rivers than the Jordan.

We walked down the street called Straight. It is certainly a very long straight street. A single pillar marks the traditional site of Judas' house. To the left of this we found out the house of Ananias. You descend into a cellar, which is fitted up for a chapel. Another day we rode outside Damascus, and saw the place of St. Paul's conversion, also where he was let down in a basket from the walls of the city. In the morning we went with a party to the citadel and mosque; saw the remains of the Temple of the Sun and the Tomb of John the Baptist (who seems to have been buried in several places). The quadrangle is a very large one, 163 yards long, 108 yards wide.

We noticed the large gates with coverings of bronze, and upon them the figure of a chalice, with Arabic and Coptic inscriptions. The columns in the mosque are very fine, being a mixture of Grecian style, Christian art, and Moslem taste.

It appears that there first existed here a heathen temple, probably House of Rimmon (2 Kings v. 18); then a Christian church, restored by Arcadius, son of Theodosius, A.D. 395, seventy years after the estab-

lishment of Christianity by Constantine. From the western minaret we had a very extensive and pleasing view of the city. Before returning to the hotel, we went to see some very curious Greek inscriptions on the outside walls ; one was, ' Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.'

It is a very rare thing to see a drunken man among the Mahometans. Their religion teaches them to be sober. But we did see a drunken man in Damascus.

I found the Turks themselves a very industrious, sober people, and I could not but admire the way in which even the stoker on board the Nile steamers came up on deck for the purpose of saying his prayers, not being ashamed to do so before lookers-on. Don't let us condemn the Turks, but let us condemn their abominable Government. I spoke to many men of different opinions on politics, but all seemed to agree that the foreign policy of the late Government was most admirable, and that Lord Beaconsfield knew more about Eastern affairs than most people.





CHAPTER IX.

BAALBEK AND BEYROUT.

FROM Damascus we took the road to Zebdany, noticing the fossilated rocks on the way, and inspecting a Roman road high up above the present road, underneath which was an aqueduct, and we read an inscription, which explained that Marcellus Aurelius and Lucius Verus had reconstructed the road, which had been carried away by the river. Beyond this we had the Tomb of Abel pointed out, and our curiosity to see things ancient was satisfied. Zebdany is a very pretty place, and we sat outside our tents and had a beautiful view of the snowy mountains of Hermon. In the village we were pleased to see the young men playing a game of ball, something like our game of fives.

The next day we pushed on to Baalbek, passing through some very fine scenery ; and from the top of the mountains we had a very extensive view of the Lebanon mountain range.

Baalbek (the assembly or gathering of Baal ; the Greek name Heliopolis) shows the identification of

Baal with the sun. Baal in Greek mythology was identified as the supreme god with Jupiter, as the sun-god with Apollo ; and hence (says Stanley), in the description of different temples included within the vast sanctuary, has arisen, both in ancient and modern times, a confusion between the two, which it is now almost impossible to rectify.

The ruins are certainly the finest I have seen, surpassing in many respects the ruins of the various temples up the Nile. It is difficult to say at what date these temples of Baalbek were built, but from certain portions of the architecture we may imagine that they had a true connection with the history of Palestine and Egypt ; the three immense stones, seventy feet in length, gave to the whole building, for a long period, the name of the 'Three Stone' (Trilithon) ; and these immense substructions point to the earliest foundation of the building,—Phœnician, Jewish, or Syrian. How were they able in those days to move such immense stones ? This is a question the answer to which I leave my readers to give. I must at the same time refute one novel idea I heard the other day in answer to this question. 'Oh,' said the gentleman who was asked, 'they never moved them at all, they made them on the spot, as we make concrete.' But I saw with my own eyes the quarry from whence they were hewn, and examined a large stone measuring 70 feet, partly cut out, partly prepared for removal.

We encamped inside the ruins over the Sunday, and partook of the Holy Communion in our tent, enjoying this privilege, and asking our Lord to strengthen us that we might more and more, in our lives as well as with our lips, proclaim that 'the Lord He is God, the Lord He is God.'

In the afternoon we visited the British Syrian Schools, presided over by Miss Williams, a very intelligent and pious lady, one who has learnt by experience to cast all her care 'upon Him who careth for her.' There were about fifty children at the school. I catechised them, and they answered very well indeed, quite as well as English children, from Genesis, Exodus, and the Gospel of St. Matthew.

Among the children we saw the daughter of the Mayor of the place, and also a little black girl, who was a slave; a rather curious mixture, but all learning the way of life and perfect freedom.

Now we turned our faces towards Beyrout, going along the beautiful road which extends from Beyrout to Damascus. We pitched our tents at Mextey, and the next day passed over the Lebanon range, at a height of 5060 feet. The snow had not disappeared, and the scenery was very beautiful, quite surpassing anything I had hoped to see. On the way I had lingered behind my companions, and while musing upon the fine views before me, two camels came running past me. I immediately started my horse and galloped after them, much to the surprise and amuse-

ment of our party, who seemed to think that I had either stolen these creatures, or else that I had purchased them to take home, in order that I might be enabled to visit my parishioners mounted on a camel. I think the idea might succeed. Certainly I am of the opinion that it would draw, at all events when first introduced.

The vegetation we noticed to be very good ; and leaving a beautiful forest of dark pines to our left, we entered Beyrout, which is beautifully situated ; and as the steamer left that evening, we started for Alexandria, after a sad farewell to Gabriel and our servants, to whom we had become much attached. From the steamer we saw the coast of Palestine very distinctly, and had a good view of Mount Carmel and Cæsarea, and bade farewell to the Holy Land at Jaffa, with a great desire to return again another day. .





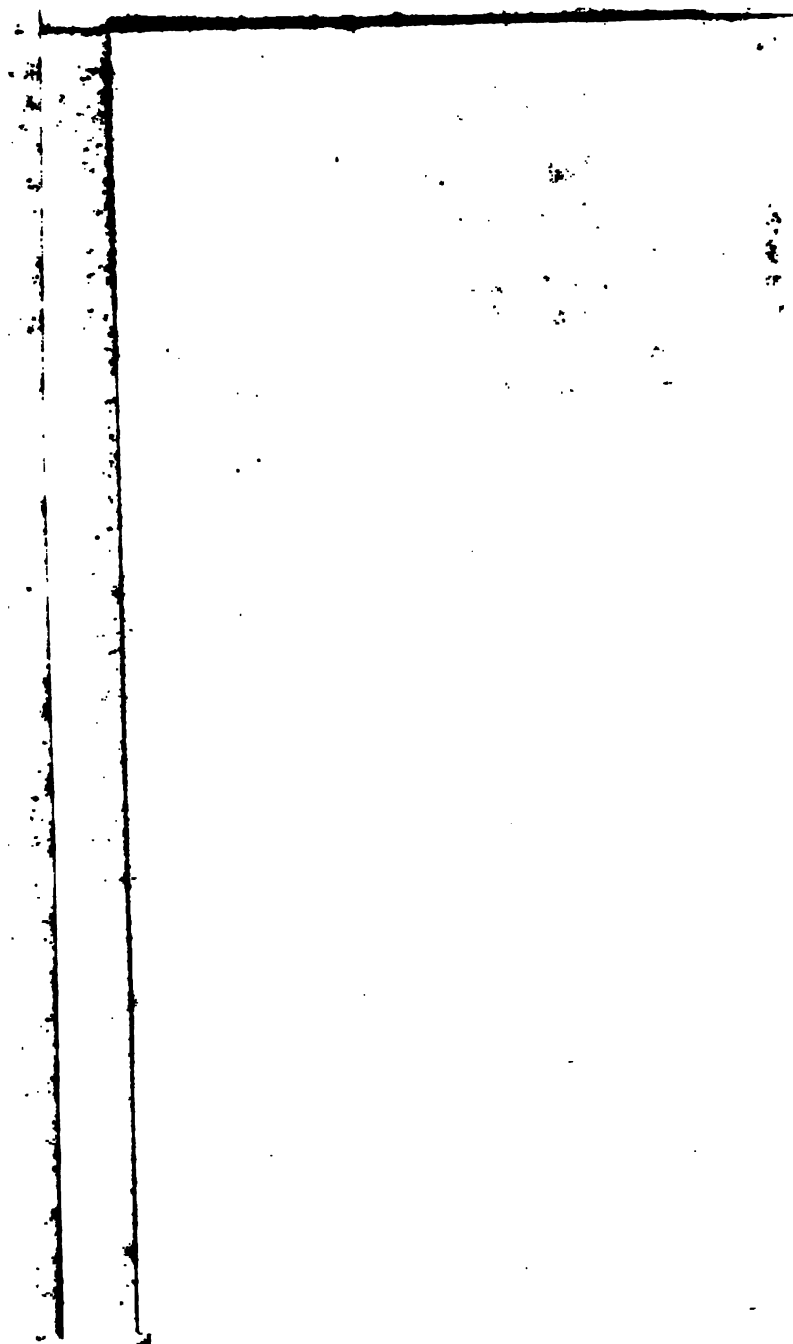
CHAPTER X.

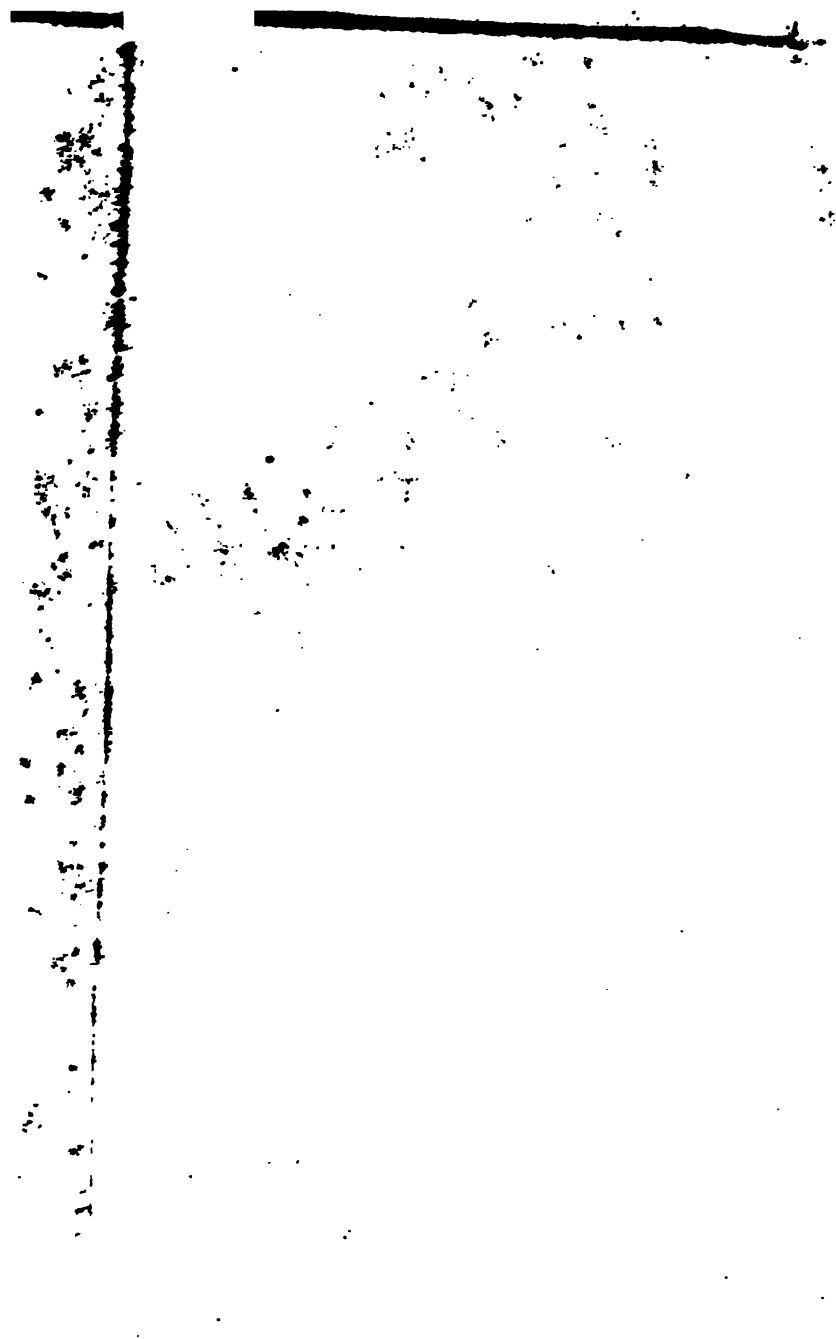
CONCLUSION.

SOME may ask me whether I think there is any probability of our Church of England joining the Eastern Churches. To this I would say, that I should be delighted if the Eastern Church would join us. But after careful investigation of the Eastern Churches in Egypt and Palestine, I must say that I see no hope, unless a reform takes place in these Churches. To my mind, they are in a miserable state of superstition and ignorance.

The only Church with which we might have communion is the Armenian, for in that Church a great reformation is taking place. I was somewhat surprised to hear the Bishop of Gibraltar say at the Congress at Leicester something to this effect, that we ought not to interfere with these Churches abroad, or try to teach them that they are in error ; but that if any of their number went away from communion with any of these Churches, it was our duty to teach them to go back to these (corrupt) Churches ; and I was not

astonished to hear the Bishop say that he was so well received by all the Patriarchs of the Eastern Churches he had visited, because he had adopted this policy of non-intervention. Now, I believe in living in charity as far as possible with all men ; but I consider this to be the greatest kindness we can do to our brethren, namely, to tell them of their errors, and that with no uncertain sound. I should advise all those who agree with the Bishop of Gibraltar to read the history of the mission to Travancore. Many attempts were made to reform the Syrian Church, and little good came of it. But when the missionaries were free to carry out their own plans untrammelled, instead of patching up an unsound system, God blessed their work. The Church Missionary Society built a new college, and a noble church was built. The liturgy of the Church of England was appreciated by not a few far and wide, and in a few years after this, says the author of *Missionary Enterprise in the East*, there was a goodly number of professing Protestants, gathered out from among both Syrians and heathen. At the end of eighteen years the numbers had increased to nearly 5000 ; and during the next twelve years this number was nearly doubled. Great has been the success of this mission, because the missionaries could pitch their tabernacle outside, and exhibit a pure example of the worship of the Most High. And they could freely rebuke error, and fully unfold the whole mystery of God without compromise. I





should not think myself very full of love towards my brother, if I refused to give him light that I knew would lead him out of the darkness around him.

What has become of the Churches of Asia Minor? Because of corruption they have perished. And is this the charity I am taught by our Lord or by St. Paul, namely, that I should refrain from putting forth my hand to stay an individual or a Church from destruction? Surely not. Rather let us send out missionaries among all classes, whether they be heathen or nominal Christians. Let us circulate the Bible and Prayer-Book, and teach the people the doctrines of our Church, which we believe to be the most scriptural part of the Catholic Church, holding the doctrines of Christ and His apostles; founded not at the Reformation, although we then swept away the rubbish that had accumulated about the Church, and washed away the dust and Roman mud from her windows, so that the light might stream in more freely from the 'Sun of Righteousness;' founded not even by St. Augustine, for although he introduced much truth, and much that was good, into this land, it was not wholly unmingled with error and superstition; but founded, if not by one of the apostles, certainly by one who had drunk in the pure apostolic spirit. We had a Church and bishops long before St. Augustine was born. It is for this that I contend, namely, that our Church of

England, our National Church, is not a child of the Romish Church, but has been, and is, a much more chaste, more virgin-like sister, than the Church of Rome has been for many centuries. And after a recent visit to Rome, I can compare her Church to nothing else than a sister who has left her first love; therefore let us do everything we can to extend the influence of our branch of the Catholic Church.

I was told by a very good and impartial authority in Egypt that which I was very sorry to hear, and it was this, that he would sooner trust a Mahometan than an Eastern Christian. Much as I long for a union of all Churches, I do not think it would be wise (in the present state of things) for our Church to unite with a Church or Churches which do not teach men and women to be honest and respectable members of society. Let us rather, by heartfelt and constant prayer, supplicate our Lord to make our beloved Church purer, and all her members more holy, so that other Churches will be compelled to see the light which shall shine forth from us; and by that light shining upon them, they may be able to discern that which is corrupt and impure in themselves, and cry aloud unto the Great Head of the Church to reform and cleanse them from those impurities which have poisoned their life-blood so long. I believe we as a nation and a Church have been much blessed. Have we done what we ought

to do in missionary work, or in constant prayer for those Churches which we condemn? I think not. It is not too late. Now let the Church rise as one man to this blessed work, and look from her own selfish petty strifes towards the difficulties and trials of far-away Churches and heathen lands, remembering that we ought to 'bear one another's burdens.' And also let us as Gentiles not forget our duty towards the Jews, remembering that they were cut off because of unbelief, but 'if they abide not still in unbelief shall be grafted in; for God is able to graff them in again.'

My readers, there is a glorious future before some of you. Will none of you come forward to help on this glorious work of extending Christ's Kingdom, and of gathering the wandering into His Church? We talk of the advantages of the bar or medical profession, and they are noble professions, and we may be justly proud of many self-denying characters that are found in these paths of duty; but I venture to say that there is no profession so noble, so glorious, so extensive as the ministry of Christ's Church, for the reward is in the future, and shall continue throughout eternity. Our Lord does not pay with paltry gold and silver, but the gift of God is eternal life in the land beyond the grave.

In taking farewell of my readers, I am painfully reminded of the truth of Longfellow's lines:—

‘Labour with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun.’

But I trust that the perusal of these few pages may
have deepened your interest in ‘His Native Land,’
and given you fresh hopes of seeing that

‘Sweet and blessed country
That eager hearts expect.’

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